England's Happiness:

OR,

The only way to make a Nation truly Happy, Proved from the testimony of the Holy Scriptures.

By an English-man, who heartily Desires the Peace and Prosperity of the Nation.

HAppiness is the one thing desired by all persons, and of this desirable Subject have I now written: Of Happiness there is two sorts. 1. Temporal Happiness, enduring only for this Life. 2. Eternal Happiness, enduring for ever. The first of these I have treated on at this time, in this Sheet; and this Happiness is either *National* or *Personal*. The first of these I have made the Subject of my Thoughts and Pens Imployment; namely, the only means to make a Kingdom or Nation truly happy in this Life; which is so desirable, that it is sufficient to cause all sorts of Persons that dwell in the land, high and low, rich and poor to rejoyce together: This Jewel (if it can be found) is of far greater value than the Philosophers Stone, for that inricheth but very few, because but few obtain it, but this may enrich a whole Nation at once, and make their Lives truly happy in this life, so far as Happiness is here attainable; and to enjoy this general Happiness, we must do these three things:

First, Find out what it is.

Secondly, How it may be obtained.

Thirdly, Endeavour to obtain it.

The two first of these I have undertaken to do, according to that measure of light and understanding which I have received of God; but

the third is the work of others as well as my ſelf; namely, of the whole Nation in general.

(1.) There is not any one Perſon of underſtanding to be concerned in any buſineſs in the Nation, but is, or ought to be concerned to get this Jewel that will make the whole Nation happy: And this precious and deſirable Jewel I underſtand to be a ſincere and hearty Love between the Rulers and the People, and between all the People towards each other, that ſo it may run through the Nation from the higheſt to the loweſt, and have its fruits and effects in every work that is done; this will cauſe the Rulers to do all that lyeth in them for the Safety, Comfort and Proſperity of their Subjects; and alſo the Subjects to do all that lyeth in them alwayes for the Comfort and well being of their Rulers, that as in the natural Body the Head is conſidering and finding out what is moſt neceſſary for the whole Body, that it may be enjoyed; and the Hands and Feet are helping and carrying the Head, and all the Members of the Body are ready to help and aſſiſt each other in their places: So will it be in the body Politick, where this true and ſincere Love is that we are ſpeaking of, in all perſons toward each other. The Rulers in ſuch a Nation need not fear any hurt or detriment from their Subjects, neither need the Subjects fear any wrong from their Rulers, nor from each other, as St. *John* ſaith, 1 *Joh.* 4. 18. *There is no Fear in Love*, but *perfect Love caſteth out Fear*: Such a ſtate hath a reſemblance of the holy Mountain of God, ſpoken of *Iſa.* 11. 9. *They ſhall not hurt nor deſtroy in all my holy Mountain*, ſaith the Lord: Such a Nation is according to *David's* Prayer, *Pſal.* 144. 14, 15. *That there be no complaining in our Streets*; and then he concludes, *Happy is the People that is in ſuch a Caſe*: It may be ſaid of ſuch a People or Nation, as is ſaid of or concerning the Spouſe, *Cant.* 1. 9. *I have compared thee to a company of Horſes in Pharaoh's Chariot*; they are ſo united together by the bands of Love, that they are all labouring together for the good and proſperity of each other, as for their own, according to that good Exhortation of the Apoſtle to the *Philippians*, chap. 2. v. 2, 4. *Having the ſame Love, being of one accord, of one mind; look not every man on his own things, but every man alſo on the things of others*: Thus in any Nation or People where this true and ſincere Love is dwelling in every one, it cauſeth every one to have equal Reſpect to others good as to their own, and ſuch Love dwelling and abiding in every one toward each other, hath this great Bleſſing attending it, *viz.* There is much of the Preſence of God with ſuch a People, 1 *Joh.* 4. 16. *God is Love, and he that dwelleth in love dwelleth in God, and God in him*: See what a great meaſure of the Preſence of God ſuch are ſaid to have; and

and this is ſo needful a Bleſſing for any People, in order to their being happy, that *Moſes* when he was the Governour and Leader of *Iſrael*, ſaith unto God, *Exod.* 33. 15. *If thy Preſence go not with us, carry us not up hence*; knowing that the Preſence of God was ſo needful for him, to teach him to Govern, and alſo to teach his People to be walking orderly under his Government, and to bleſs them with all needful Bleſſings, that it was better for them to be alwayes in the Wilderneſs with the Preſence of God, than to go to their Promiſed Land without it. Therefore let none imagine that there can be any true and real Happineſs to any People, where this true and real Love is wanting, for there is no way but this to fill the Nation with Peace and Plenty; and where this Love is wanting, I may ſay to ſuch a State as the Apoſtle ſaith to the Church, *Gal.* 5. 15. *If ye bite and devour one another, take heed ye be not Conſumed one of another:* Chriſt hath ſaid, *Mat.* 12. 28. *Every Kingdom divided againſt it ſelf is brought to Deſolation*; and ſad experience hath made this plain and evident in many Ages, by ſhedding of much blood in ſeveral parts of the World, as might be inſtanced if need were; but I ſhall not go ſo far to fetch Examples in this Caſe, ſeeing we have had ſuch ſad experience at home in our own Nation, of the great want of this true and real Love amongſt us in this land, and in our dayes too, which hath cauſed thoſe ſad Calamities amongſt us, when the Inhabitants of this land have ſhed the blood of each other, as if they were without natural affection to their own Countrey-men: And therefore to make this Nation truly happy, to prevent thoſe Calamities for the future, and to enjoy thoſe great and choice Bleſſings which this excellent Jewel will bring along with it, if it can be obtained, let every one of us labour therefore for it, as much as in us lyeth; for the Nation is made up of particular perſons; and therefore if every one can but get it in themſelves, it will be all over the Nation, and the Nation in general, and every perſon in particular will find and enjoy the bleſſed effects thereof.

(2.) And now come we to the ſecond thing Promiſed to be done, *viz.* To ſhew the way by which this Jewel may be obtained. And,

Firſt, If we would injoy this great Happineſs, we muſt all take ſpecial heed to the Law of God: It was the breach of Gods Law that at the firſt brought Enmity into the World; and a due obſerving Gods Law, is an excellent means to root it up, and drive it out of the World again; for the Laws of God are binding every one to this great duty of Love, and one great reaſon why there is no more Love amongſt men, is becauſe the Laws of God are no more regarded; and take notice by the way, that by the Laws of God I intend all the Appoint-

ments of God, ſo far as they are made known unto us: for that Man or Woman that maketh Conſcience to perform their duty toward God, will certainly make Conſcience of their duty towards men alſo, and therefore will deſerve to be beloved; and if we love God and keep his Commandments, we ſhall certainly love our own fellow Creatures and Countrey-men; for the more we are acquainted with God, the more we ſhall learn to Love, *For God is Love*, 1 Joh. 3. 8. And the whole ſcope and ſubſtance of all the Commands of God relating to men, between each other, either in requiring them not to wrong each other, or to do good one for another, is Injoyning us to this great Duty of Love; and to ſhew forth, in Obedience to Gods Laws, the fruits and effects of our Love to Men: See *Mat.* 22. 35, — 40. We find one there asking Chriſt which is the great Commandment in the Law? Chriſt's anſwer is, *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; this is the firſt and great Commandment, and the ſecond is like unto it; Thou ſhalt love thy Neighbour as thy ſelf; on theſe two hang all the Law and the Prophets:* Mark here how Chriſt ſets forth Love to God.

1. In the Manner, how it muſt be, *viz. With all the Heart*; and as if that Expreſſion were not full enough, he adds, *With all the Soul*; and as if that were too little, he adds, *With all the Mind.*

2. He ſets it forth in its Excellency, *This is the great Commandment*; and then (which is much to our purpoſe) he ſaith, *The ſecond is like unto it*; How? not in reſpect of its Object, but in reſpect of its Nature; it muſt be of a large extent, and therefore to be meaſured by our Love to *our ſelves*, which Love is that moſt excellent Jewel I am preſſing you to get, every one in his own Heart, that we may all have it in Obedience to this great Command, all over the Nation, *viz. To Love our Neighbours as our ſelves:* Which Duty is ſo much wanted, that ſome can feed themſelves beyond reaſon, whilſt their poor Neighbours are ready to periſh with Hunger; ſome can drink Wine to Exceſs and Drunkenneſs, whilſt their poor Neighbours drink Water; and ſome Cloath themſelves with great ſuperfluities, whilſt their poor Neighbours are like to periſh with Cold, not regarding this great Command, *Love thy Neighbour as thy ſelf:* Yea, ſome are like the Lawyers ſpoken of *Luke* 11. 46. Whom Chriſt ſaith, *Lade men with burthens grievous to be born, and touch them not themſelves with one of their Fingers.* Some alſo belye, reproach, and falſly accuſe others, when they will not themſelves bear the leaſt Injury from any Man; all theſe, and many other, do live in Diſobedience to this great Command, *Love thy Neighbour as thy ſelf:* Which, were it obſerved, would in its fruits and effects,

effects, make much for the Comfort and well being of the whole Nation; for every one in the Nation loving others as themselves, they would seek as much for the Comfort, Prosperity, and well Being of others as for their own; this would prevent therefore all the wronging, defrauding and cheating each other, that is too much used now a dayes; this would prevent also all the reproaching and reviling each other, this would also prevent all the betraying and seeking to kill one another; nay, were this observed in all places, it would prevent all the Oppression and Cruelty that is used in some parts of the World, and this would cause all persons to be careful not to grieve each other, as they would have others be careful not to grieve them; they would also Pity and Comfort all that are in Affliction, as they would be Pityed and Comforted, if it were their own Case: These are the excellent effects of having respect to the Laws of God in this matter.

Secondly, If we would enjoy this precious Jewel, to make the Nation happy, we must put on *Humility*, Colos. 3. 12. *Put on therefore bowels of mercy, kindness, humbleness of Mind:* See how the Apostle here joyns these Graces together, as if it were impossible for Mercy and Kindness to be in any Person without Humility: Proud persons are full of Wrath and Revenge; if they do but think themselves the least Injured, it quickly removes their Love, but where Humility is in the Heart, it is not easily moved: They that are too much lifted up in themselves by Pride, beyond what they ought, do generally too much undervalue others beyond what they ought: hence it comes to pass, that Subjects have sometimes undervalued their Rulers, insomuch that they have presumed not only to speak against them without Cause, but also to act against them sometimes, to the great disturbance of the Nation where they dwelt, as sad experience hath shewn; hence also it hath sometimes come to pass, that Rulers in some Countreys have too little valued the Lives of their Subjects, being overperswaded thereto by some proud Persons, or Pride in themselves, as might be proved at large, but I shall instance but two: What a dreadful slaughter had King *Ahashuerus* made in his Kingdom, had not God prevented it; when he sent forth to destroy in one day all the *Jews*, both young and old, little Children and Women, he being Counsel'd and moved thereto by proud *Haman*? as is recorded *Esth.* 3. Do but consider also how low *Benhadad* King of *Syria* valued his Subjects, 1 *Kings* 2. 20. when he could not have his Proud humour satisfied by the King of *Israel*, he threatens he would cause more men to follow him to Battle, than should be sufficient to take up the dust of *Samaria* in their hands: These are the sad effects of Pride, in opposition to true Love, therefore Humility

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is very uſeful for all Perſons, in the Caſe we are ſpeaking of; namely, in order for all Perſons to Love others as themſelves, and to ſeek the good of each other as their own, and ſo to make the Nation truly Happy.

Thirdly, As a further Direction in this Caſe, let us every one enter into a deep ſenſe and conſideration,

1. Of the great worth and excellency of this great Injoyment, that ſo we may be kept on in our Duty, every one labouring to obtain it, whatſoever Temptation we may meet with in this World to the contrary.

2. Conſider, that ſo long as any Perſon is living in the World without this true and real Love to his fellow Creatures, he is living in the breach of one of the great Laws of God, and can expect no true and real Bleſſing; and therefore the gain that is gotten by wronging, cheating and defrauding thoſe that God hath commanded us thus to Love, may juſtly be expected to be blaſted by a Curſe from Heaven upon it, or elſe to be made a Curſe to ſuch that thus do in their enjoyment of it, if it be continued unto them.

3. Conſider, that Chriſt hath ſaid, *Mat. 7. 2. With what meaſure ye mete, it ſhall be meaſured to you again.*: Therefore knowing the Word of the Lord is true, we ſhould always think, (when we meet with any Temptation to wrong others) if I do this evil, God will cauſe the like, or as great an evil to be done to me; and therefore we ſhould from this conſideration, nouriſh and keep alive the ſeeds of Grace, Love and Favour in our Hearts towards others, as we would be beloved, and enjoy favour and kindneſs from others: And we ſhould alſo bruiſe and cruſh the very Seeds, and quench the leaſt Spark of Envy and Malice that would appear in us againſt others, as we would not have others hate and envy us.

4. Conſider, that if this whole Nation in general will not be perſwaded to this great Duty, in order to enjoy this great Bleſſing, (which is very deſirable they may, if it can be obtained) yet it will be a great happineſs to all thoſe that do get into the ſpirit of Love we are ſpeaking of, and that will appear from that Union they ſhall have with God, 1 *Joh. 4. 16. God is Love, he that dwelleth in Love, dwelleth in God, and God in him*; and thoſe that have ſuch near Union with God, muſt needs be happy: Though there ſhould be any in the Nation that ſhould not regard theſe directions, nor eſteem this excellent enjoyment and happineſs, but for want of this true Love ſhould endeavour to wrong others; yet theſe that are walking in Union with God in this Love, it ſhall be well with them in the worſt of times: See *Iſa. 3. 5.* we read there of a time *When the People ſhall be oppreſſed every one by another*,

another, and every one by his Neighbour; but God ſaith, *ver.* 10. *Say to the Righteous, it ſhall be well with them, for they ſhall eat the fruit of their doings:* Pray take notice, their doings were ſuch as we are ſpeaking of, that will make a People happy; and it appears from this Word of God, that the doings of others ſhould not make them miſerable, though it were ſuch an evil time, they ſhould be happy: And had all the Nation been in their Duty, as they were, it might have been a happy Nation.

5. And laſtly, Conſider the great Calamities and Miſchiefs that have come upon other parts of the World, and this Nation alſo in times paſt, for want of this true Love we are ſpeaking of; and what evils may yet befall us for time to come (if it ſhould yet be wanting) God only knows. Theſe Conſiderations, if they are duly weighed, and well conſidered, may be a means to put us all upon our Duties, and ſo be a means to make this Nation truly happy, with all that Peace, Plenty and Happineſs that can be obtained in this Life.

And now to Conclude, that no Impediment may hinder this great Duty and Bleſſing in this Nation, I have here ſet before you an Inſtance or two of very great and undeſerved Love, for Imitation.

The *Firſt* is, the Love of God, which is the greateſt Love that ever was, or will be in the World, which dwells plentifully in the Father, and in the Son, *Luke* 6. 35, 36. the Love of God the Father is ſet forth for our Pattern and Imitation thus: *Love ye your Enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the Children of the higheſt; for he is kind unto the unthankful, and to the evil: Be ye therefore merciful, as your Father alſo is merciful.* And the Love of Chriſt the Son of God, is alſo far beyond the Love of Man; *For greater Love hath no Man, than that a Man lay down his life for his Friend*, Joh. 15. 13. *But when we were Enemies, Chriſt dyed for us*, Rom. 5. 8. Then let me ſay to my honoured Countrey-men, as St. *John* ſaith in his firſt Epiſtle, *chap.* 4. *v.* 11. *Beloved, if God ſo loved us, we ought alſo to love one another.*

Secondly, Another Pattern and Example of Love (my beloved Country-men) is to us that are Subjects; in the King, whom God hath given the Government of this Nation to, whom, though he had many Enemies in this Nation, yet ſince God hath given him the Kingdom, he hath ſhewed himſelf kind and loving unto all Men. Now then, ſeeing Love begins at the Throne, my dearly beloved Country-men, I beſeech you, let it oblige us that are Subjects to manifeſt our true, hearty and ſincere Love to our King, and to each other in general, by all thoſe wayes and means whereby we can demonſtrate it to be

ſuch;

ſuch; that ſo this true and hearty Love running through the whole Nation, and having its fruits and effects in every work that is done, this Nation may be made truly Happy, with all the Happineſs that is attainable in this life: Which, that it may be, ſhall be the hearty Prayer of your Countrey-man:

That King and People may be bleſt,
And live in Love, in Peace and Reſt,
Is the Deſire of his Heart,
Who doth to you theſe Lines impart.

REASONS why the Authour Printed theſe Lines, and put not his Name to them.

First, HE Printed it, 1. Becauſe of that great Deſire he hath for the good of the Nation. 2. Becauſe of that great need there is of Love now in this juncture of Affairs. 3. That he might improve his own Talent, ſo as not to be aſhamed when Chriſt cometh.

Secondly, He put not his Name to it, leaſt any ſhould think he did it more becauſe he would be eſteemed than to do good; and this I hope may take off all occaſions of Offence.

Gloria Deo, Pax Populo.

Let the Nation have Good, and God the Glory.

Licenſed September the 15*th.* 1687.

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